(15) Lit., strong' (sc.,in piety), a title probably applied to certain men who, in the time of the Hasmonean kingdom, set an example of exceptional piety. Some identify them with the Essenes.
(16) V. supra 4b.
(17) I.e., when the sun rises. E.V. 'While the sun endureth'.
(18) Ps. LXXII, 5.
(19) I.e., transmitted a tradition.
(20) V. J.E. p. 226.
(21) He was compelled to do some forced labour. V. T.J.
(22) To live to the time of the restoration of the Jewish kingdom and to see the Jewish kings.
(23) To Palestine.
(24) Apparently this means, having read the Shema' after the manner of the watikin. V. Tosaf. ad loc.
(25) V. supra, 4b.
(26) Ps. LI, 17.
(27) Ps. XIX, 15.
(28) The recital of these extra verses at the beginning and end of the tefillah.
(29) V. supra, 4b.
(30) The benediction of 'Let us rest' also comes between ge'ullah and tefillah.
(31) It comes at the end of Ps. XIX.
(32) The opening verses of Pss. I and II.
(33) Ibid. CIV, 35.

Talmud - Mas. Berachoth 10a

: Every chapter that was particularly dear to David he commenced with 'Happy' and terminated with 'Happy'.[1] He began with 'Happy', as it is written, 'Happy is the man', and he terminated with 'Happy', as it is written, 'happy are all they that take refuge in Him'.[2]

There were once some highwaymen[3] in the neighbourhood of R. Meir who caused him a great deal of trouble. R. Meir accordingly prayed that they should die. His wife Beruria[4] said to him: How do you make out [that such a prayer should be permitted]? Because it is written Let hatta'im cease? Is it written hot'im?[5] It is written hatta'im![6] Further, look at the end of the verse: and let the wicked men be no more. Since the sins will cease, there will be no more wicked men! Rather pray for them that they should repent, and there will be no more wicked. He did pray for them, and they repented.

A certain Min[7] said to Beruria: it is written: Sing, O barren, thou that didst not bear.[8] Because she did not bear is she to sing? She replied to him: You fool! Look at the end of the verse, where it is written, For the children of the desolate shall be more than the children of the married wife, saith the Lord.[9] But what then is the meaning of 'a barren that did not bear'? Sing, O community of Israel, who resemblest a barren woman, for not having born children like you for Gehenna.

A certain Min said to R. Abbahu: It is written: A Psalm of David when he fled from Absalom his son.[10] And it is also written, A mihtam of David when he fled from Saul in the cave.[11] Which event happened first? Did not the event of Saul happen first? Then let him write it first? He replied to him: For you who do not derive interpretations from juxtaposition, there is a difficulty, but for us who do derive interpretations from juxtaposition there is no difficulty. For R. Johanan said: How do we know from the Torah that juxtaposition counts? Because it says, They are joined[12] for ever and ever, they are done in truth and uprightness.[13] Why is the chapter of Absalom juxtaposed to the chapter of Gog and Magog?[14] So that if one should say to you, is it possible that a slave should rebel against his master,[15] you can reply to him: Is it possible that a son should rebel against his father? Yet this happened; and so this too [will happen].

R. Johanan said in the name of R. Simeon b. Yohai: What is the meaning of the verse, She openeth